

Home Mission Department.

For the Christian Secretary.

AM. BAPT. HOME MISSION ROOMS,
February 11th, 1842.

The following extracts from missionary correspondence will be read with interest by many.

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Rev. John Mison, Jr., of Louisville, informs us that a season of revival is enjoyed in two of his congregations. A protracted meeting, a new thing in that country, has been held with very encouraging results.

The Choctaw Association, with which he is connected, is making rapid advances in those views which are essential to the spread of Immanuel's kingdom. Three years ago it was organized with 9 churches. It now numbers 22—a very great increase, considering its location amidst an anti-mission population. They now employ a missionary constantly.

ARKANSAS.

Rev. Evan Jones says in a letter of Dec. 27th, 1841:

"The field in this region is of immense extent, and I cannot but believe that the labors of as many faithful missionaries as could be supplied, would be crowned with abundant success."

He states that among the Cherokees in the Indian territory a gracious revival has been enjoyed and that since the 26th June he has had the unspeakable satisfaction of burying by baptism, on a profession of their faith in Christ, one hundred and thirty-one of them. The work seemed still progressing.

Elder Benjamin Hawkins gives some idea of the inconveniences of his station and the extent of the field assigned him in this State, when informing us that the nearest post office to his residence is twenty-five miles distant, and that when he visits one of the churches under his care, it is a day's ride, or about forty miles, over rocks and mountains, through the wilderness, to the first house. Yet he seldom fails to meet the congregation at that station, on the return of his stated appointment.

MISSOURI.

From Rev. A. Broadus, of Palmyra, we learn that the Lord is pouring out a rich blessing on the Baptist churches in that place and others in the vicinity. More than 200 persons have joined those churches within a short time, 86 of whom were received into the church under his care, and 45, the fruits of a protracted meeting, into a church in an adjacent town.

ILLINOIS.

Within the bounds of the Palestine Association, situated in the valley of the Wabash, revivals exist, and encouraging changes are taking place among the Churches. Heresies and anti-mission feelings are fast disappearing, and the pure gospel with its benevolent spirit is taking their place. Brother Stephen Kennedy informs us that the Churches of that Association are making arrangements to sustain a missionary within their own limits constantly.

At Salem, in this State, brother William Boykin recently obtained over 200 signatures to the temperance pledge. Many of the persons were old inebriates, and quite a number were of the

KENTUCKY.

A temperance society has been organized at Covington by brother J. T. Robert. At the first meeting there were but 7 persons present, and three of them were opposed to the total abstinence pledge. It was adopted, however, and discouraging as were the appearances at first, it is now greatly prospering; consisting of more than two hundred members, about half of whose names were obtained by his personal efforts.

ANNUAL REPORTS WANTED. The subscriber respectfully requests the Secretaries of the following missionary bodies to forward him, by mail, at as early a date as consistent, after publication, the annual reports of those bodies for 1841, viz:

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General Association of Kentucky, Illinois River Association in Illinois; Franklin Missionary Society, in Missouri; and Domestic Missionary Society in Louisiana.

BENJAMIN M. HILL, Cor. Sec.

From the Boston Recorder.

Baptist Foreign Missions.

GREECE. CORFU. This is the capital of the United Ionian Islands, situated in the Ionian Sea, under the protection of Great Britain. The total number of inhabitants is estimated at 227,000; of these a very few are English, 8000 are Italians, and 7000 are Jews. All besides are Greeks, and the modern Greek is the prevailing language. A free toleration in religion is enjoyed by all sects under the English government; and this is the principal seat of the Baptist Mission for Greece.

Mr. Love, Mr. Buel and his wife, and Mrs. Dickson, an English lady, are sustained here by the American Baptist Board, and are permitted to witness good progress in the labors to which they are severally called. Mr. Buel holds a weekly English service on the Sabbath, which is attended by the missionary family, the English part of the school, and other friends of the mission—the number is usually from 40 to 50, and gradually increasing. Tokens of religious interest are not wanting. A few give evidence of a thorough work of grace on their hearts.

POTAMO.—This village is three miles from Corfu, and is the residence of Demetrius, one of the late converts of the mission. He is very steadfast and bold, though assailed with great earnestness by the priests, with threats of excommunication, &c. Not a few of his neighbors have been led by his efforts to examine the truth of God, and listen to its preaching. The missionaries passed six weeks in the village last summer, and held religious services every evening, and had good assemblies, and heard no unkind or disrespectful word uttered against them notwithstanding the bitterness of the priests, and their earnest endeavors to excite the rage of the people.

ANOTHER HOPFORD CONVERT.—Constantine, a native of Epirus, and formerly for two years a student in Dr. King's gymnasium—a young man of excellent mind and considerable cultivation, but till recently an infidel, has evidently yielded his heart to God, after a long season of deep and anxious

concern. He now enquires, "Lord! what wilt thou have me to do?" It is the purpose of the mission to take him into its employ, as a teacher, and a candidate for the ministry. He is about 28 years of age.

PATRAS.—Apostolos labors here as an assistant missionary, and spends his whole time in distributing Scriptures and tracts, and conversing with the people. He holds public worship every Sabbath, and on other occasions when persons are present. Six or seven individuals are reported by him as in a state of interesting inquiry, and two of them, as truly converted.

Mrs. Dickson's School.—Mrs. D. is at present sick, and her school of 40 girls is under the care of Mrs. Buel. Several of these children are Jewesses. Many of them are in an enquiring state of mind. The school enjoys a large share of popularity. It needs more help. An efficient teacher from this country is needed. Two additional missionaries are also imperatively demanded by the increasing labors of the mission.

BANKOS.—Mr. and Mrs. Jones have arrived at B. in comfortable health, and the mission again wears the appearance of prosperity. Its past trials, through the sickness and temporary removals of its members, have contributed to improve the state of religious feeling, inspiring renewed praise to God, and devotion to his service. At a recent celebration of the Lord's supper, twelve Chinese brethren and one Siamese were present, the latter for the first time.

MAULMAIN.—Dr. Judson has been obliged, for the health of his family to visit Serampore, and the Mauritius. He has buried his youngest child, and doubts are entertained of the recovery of the eldest—but at the last advice he was on his return to Maulmain in the hope of resuming his labors with renewed energy. The congregation at the English chapel is increasing. Six men have lately been baptized by Mr. Stevens—four of them soldiers, and two natives.

CHEROKEES.—Rev. Evan Jones informs, that the Lord condescends to bless the labors of the mission—that the brethren are growing in grace—that the work of God is extending—that 110 Cherokees have been added to the church by baptism, since the 25th of June last—that the native assistants are faithful and zealous in their work—and that the native brethren are exerting themselves in building a place of worship.

The receipts of the Board, acknowledged in the Feb. No. of the Magazine are \$4,123.16.

AMUSING AND RIDICULOUS.—Dr. Pusey has recently published a sermon preached by him, and dedicated it to Bishop Doan. The style of dedication is consummately ridiculous, and will raise a smile on every American reader. We have some difficulty in comprehending it, but suppose it is a token of gratitude for sympathy in the Popish tendency of "Puseyism," which has received the favor of the New Jersey Bishop.—Baptist Record.

"To the Right Reverend Father in God, George, Lord Bishop of New Jersey, this Sermon preached in behalf of a society dear to both in memory and the Communion of Saints departed, is respectfully inscribed, in grateful acknowledgment of the Christian charity which believed all good when the world censured; and when those near seemed estranged, proved in common with us and Brethren, a season, (may it be shortened!) of rebuke, distress, division, and anxiety."

The Lord is reviving his work in a powerful manner at New Ipswich, N. H. A citizen of that town, writing to a gentleman in this city, under date of Jan. 19th, says:

"I should state that there were from 80 to 100 who have expressed a hope in the pardoning mercy of God, and probably from 100 to 150 anxiously inquiring the way to Zion. Most of those who attend our meeting (the Baptist) who had no hope, have been converted or are anxious." We are sorry to learn farther that brother Wilmarth, the pastor, is in very poor health, able to labor but little, and very much in want of assistance. The work embraces people of all denominations; indeed the whole population seem to be turning their attention to the subject of religion.—Reflector.

The following is an extract of a letter we have just received from brother Bronson, of Fall River, Massachusetts:

"The Lord in mercy has of late granted us some refreshing from His presence. The church is in some degree quickened. Seventeen have been received as candidates for baptism, and about the same number more in the congregation, have expressed hope. Awakening and converting influences are enjoyed by two or three other congregations in this village. May the Lord pour out his Spirit more abundantly, and revive his work more extensively and gloriously."—B.

GERMAN BAPTISTS, OR DUNKERS.—We have received a letter from bro. ISAAC PRICE, a member of this denomination of Christians.—He says they number 15,000 or 20,000, and are generally Germans. They are situated mostly in Pennsylvania and the west. We have but little knowledge of this people, but believe they are considered to be pious, devoted Christians.—Morning Star.

THE WRECK.—A noble vessel lay stranded on the beach, the sea sweeping her decks, and her helpless crew and passengers cling to the rigging, and directing their imploring eyes to the shore for help. The storm raged, and ever and anon, a strong wave beating on the shattered wreck, loosed the grasp of some unfortunate mortal, whose strength at length had failed, and sunk him beneath the waters to rise no more. A crowd appeared on the shore, and while many gazed with idle curiosity on the harrowing scene, a few seemed busy in preparations to afford relief to the suffering. They had however, a single small boat and not sufficient courage and humanity, to man it. Sad was the scene! how hopeless the prospect of the shipwrecked! Can our sympathies be touched by such a picture? Then let us contemplate a still sadder representation. Millions are clinging to a frail support, and are momentarily sinking into the abyss of woe. They implore help from those who have been saved from the ruin. But alas! how few of those who profess to have been rescued by divine grace, are actively engaged in efforts to save the perishing. The missionary enterprise is as yet but like a small

life-boat, poorly manned, able only to pick up one here and there, of the drowning thousands, as they struggle in the agitated ocean. When will the listlessness of Christians be overcome. When will they be induced to make adequate exertions to save the millions who are perishing without hope?—Presbyterian.

Christian Secretary.

HARTFORD, FEBRUARY 25, 1842.

"There is an evil under the sun" which has for a long time been overlooked by our churches generally. We allude to the custom of destitute churches inviting the pastor of another church to leave his field of labor, for the purpose of settling with them. This practice has almost come to be a law. Whenever a church is destitute of a pastor, the first step generally taken is, to ascertain where the best preacher is to be found, and when this is done, if he is settled over some other church, the amount of his salary is next ascertained, and then an invitation is extended, with the offer of a larger one, and the accompanying inducements of a wider field of labor, more extended usefulness, &c. &c. All this is generally done without any regard to the interests of the other church. We have known instances where a church has thus unceremoniously been deprived of a pastor, to remain destitute for months, and even years, and this too, where the members were all united on the man of their choice. The evils which must necessarily follow from the removal of a pastor under these circumstances, are well known to all. In making these remarks, we would not be understood as denying the right of a minister to change his pastoral labors; he of course, must be his own judge in this matter. But we do deny the right of any church to interfere with the affairs of another, especially in so important a matter as the calling away a pastor, without first consulting the interests and feelings of the church over which he is settled.

The following communication is copied from the last number of the Christian Watchman, and the advice it contains is, perhaps, as well adapted to other places, as it is to Boston.

Removals of Pastors.

To the Editor of the Chr. Watchman:

DEAR SIR,—There have appeared several communications, from time to time, in your valuable paper, on the subject of the too frequent removals of the ministers or pastors of the Baptist denomination, containing sentiments and considerations deserving the serious attention of our churches and ministers. But there is one subject, connected with this, of very great importance, (at least it appears so to the writer,) upon which I do not recollect to have seen any thing published. I refer to the practice of a church, destitute of a pastor, taking the liberty to invite one of another church, to forsake the one over which he is settled and come to them; particularly if they know of one in a quiet country town, who is known to possess piety and respectable talents. Some churches hesitate not to send a messenger or messengers, to hear him preach; and if, in his or their judgment, it would be desirable to obtain him, they are authorized to make the attempt; perhaps, having, at the same time, a letter from the church which they represent, to be delivered or not, at the discretion of the bearer. Sometimes, the church, having a sufficient knowledge of the minister they wish to obtain, at once give him a call. The applicants in such cases usually state that the minister receives from the people of his charge, and will be pretty sure to offer him a larger one; they will also probably suggest to him, that his sphere of usefulness will be much enlarged, should he consent to remove.

This is not a fancy sketch; you my brother, must know that such things are of frequent occurrence among us. The writer has for many years been opposed to this practice, and has often raised his feeble voice against it; but his attention has of late been more particularly directed to its consideration; and he feels that it is time for the churches to think, and to think deeply on the subject. I would respectfully ask, who has authorized or instructed any church to determine that a minister of Christ, possessing the confidence and affections of his people, non-professors as well as professors, who all cordially unite in making generous provision for his support, one whose labors have been, and are blest, both for the conversion of sinners, and the increase of spirituality in the church, would be more useful by removing to another church, where he might perhaps have a larger congregation, but with whose members he is comparatively unacquainted, and whose confidence and affection he cannot expect fully to possess, until he shall have been with them a sufficient length of time to have his character tried?

I am fully persuaded, that it will too often be found, in cases such as I have described, that, even should the pastor not accept the call, he and the church will not be so happy as they were before the call was made; be that as it may, I would ask, is it morally right? Does it not savor too much of a worldly, calculating policy? Is it not in a certain sense, a breach of the command, "thou shalt not covet?" Moreover, does not such a course have a tendency to destroy brotherly love among the professed followers of Christ? Can the members of that village church feel as kindly towards the church which has endeavored to deprive them of their beloved pastor as they would otherwise have felt? I think not. I believe that in too many instances the conduct of churches in calling ministers from other churches has its origin in selfishness; and if so, it is contrary to the spirit and letter of the gospel of Christ, which teaches us "to love our neighbors as ourselves," to "do unto others as we would that others should do unto us;" to "follow after the things which make for peace; and things whereunto one may edify another." Although I am a firm advocate for the independence of the churches, yet I as firmly believe, that one church has not a scriptural right to do any thing which is calculated to wound the feelings of a sister church, any more than an individual member has to offend a member of the same church.

I wish also distinctly to say, that I am no advocate for the settlement of ministers for life, but I wish, when the pastoral connection is formed, that a dissolution of the connection should be left entirely with the church and its pastor; and that it ought to be considered too sacred to be sundered so easily as is too often the case.

When Paul called the elders of the church together, as recorded in the Acts of the Apostles, twentieth chapter, he said to them, "take heed,

therefore, to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers," &c. Now if our pastors occupy the same stations in the churches as the elders whom Paul addressed, and I believe they do, it follows that they are placed over the churches by the Holy Ghost, then I would say, "what God hath joined together, let no man put asunder." Does not such a course of conduct also indicate a want of faith on the part of those pursuing it. If, in the providence of God, a church is deprived of its pastor, ought not its members to have sufficient confidence in the "Good Shepherd," to believe that he will in some way provide for their wants, instead of taking upon themselves to say that their division of his flock needs the services of a certain "under shepherd," more than that division over which he is already placed; and which is prospering under his care? May every church member endeavor to ascertain what course of conduct is in accordance with "the will of the Lord" and that course pursue. A BAPTIST LAYMAN.

The following article is copied from the Boston Recorder, a paper which has never raised the Anti Slavery flag. We also noticed in the last Watchman an excellent editorial article upon the same subject. We think such articles are calculated to do more good in the great cause of emancipation, than all the hard names and railing accusations which have ever been brought against the slaveholders.

Southern Slavery.

What are the opinions of slaveholders on the subject? How is the system regarded in Kentucky and in the other border States? These are questions of great importance, and the events of the last few days have thrown some light upon them.

One of the most interesting of these events is the petition of Lyander Barrett, and 92 other citizens of Lewis county, Va., praying for the abolition of slavery in the District of Columbia. It was sent to their representative, the Hon. John M. Botts. The petition states, "that slavery and the slave-trade, as it exists in the District of Columbia, is a sin against God, a foul stain upon our national character, and contrary to the spirit of our republican institutions." It asks that a portion of the public lands may be set apart sufficient for a colony of such persons of color to settle upon as shall be freed by the government or otherwise. Mr. Botts, though "holding the right of petition as a very sacred and constitutional right," respectfully declines to present the petition of his Lewis constituents. It may here be said, that the county of Lewis is in the northern part of the State, and is said to have a considerable population of emigrants from Pennsylvania.

In the course of the debate on the resolutions to censure Mr. Adams, Judge Underwood of Kentucky, made the following memorable, and to himself highly honorable, admissions. Mr. U. resides at Bowling Green, Ky., "was born among slaveholders, educated by a slaveholder, had lived all his life among them, and had been honored by them." In reference to "all those rules, denominated gag-rules," said Mr. U., "away with them. They, (the South,) were the weaker portion, were in the minority. The North could do what they pleased with them; they could adopt their own measures. All he asked was that they would let the South know what those measures were." "One thing he knew well; that the State, which interest in this subject than any other, except Maryland and a small portion of Virginia. And why? Because he knew, that to dissolve the Union, and separate the different States composing this confederacy, making the Ohio river the line, and Mason and Dixon's line the boundary line, he knew as soon as that was done, slavery was done in Kentucky, Maryland and a large portion of Virginia, and it would extend to all the States south of this line. The dissolution of the Union was the dissolution of slavery. It had been the common practice for Southern men to get upon this floor and say, 'touch this subject, and we will dissolve this Union as a remedy.' Their remedy was the destruction of a thing which they wished to save, and any sensible man could see it. If the Union were dissolved into two parts, the slave would cross the line, and then turn round and curse his master from the other shore."

In the same debate, the Hon. Thos. D. Arnold, a member from Greenville, Tenn. said, "the free States had now a majority of 44 in that house, under the new census they would have 53. The cause of the slaveholding States was getting weaker and weaker, and what were they to do? He would ask his Southern friends what the South had to rely on if the Union were dissolved? Suppose the dissolution could be peaceably effected, (if that did not involve a contradiction in terms) what had the South to depend upon? All the crowned heads were against her. A million of slaves were ready to rise, and strike for freedom at the first tap of the drum. They were cut loose from their friends at the North, (friends that ought to be, and without them the South had no friends) whither were they to look for protection? How were they to sustain an assault from England or France, with that cancer at their vitals? The more the South reflected, the more clearly she must see that she had a deep and vital interest in maintaining the Union."

In connection with this subject, we may mention that the late meeting of the slaveholders in Annapolis, Md., is a matter of no little interest. It was called for the avowed object of taking measures to protect the rights of the slave-owners in Maryland, and it is said to have been the first meeting of the kind which has been held. It should seem that there is no expectation, that the resolutions passed by the convention, and recommended to the legislature to be adopted by them, will be carried into effect. On the contrary, it would not be strange if they should become the occasion of a more speedy downfall of slavery in that State. They have already led to earnest discussions, and most spirited opposition. The population of Maryland in 1830 was 446,913, of whom 201,093 were whites, 102,878 slaves, 52,942 free colored persons. By the census of 1840, the whole population was 469,232, of whom 317,717 were whites, 89,495 slaves, and 62,020 free colored persons. Increase of whites in ten years 26,624; of free colored persons 9,078; decrease of slaves thirteen thousand three hundred and eighty-three. The counties which have increased most in free population are those which border on the Free States, while in some of the strong slavery counties, the entire population has re-

mained stationary, or considerably diminished. Of course, in the next appointment of representatives to Congress, the free counties will gain influence on the floor of Congress. Such will also, be the fact, in Virginia. The tide will run, and the strongly slave counties in western Virginia, where slavery has hardly a footing, and Eastern Tennessee wholly freed from its curse.

Revivals.

EAST KILLINGLY.—The revival which commenced in the Baptist church in this place last spring, we are happy to learn, is still progressing. A letter received at this date Feb. 16th, says, "you will be gratified to learn that there still continues an interesting state of things with us. Four were baptized last Sabbath, and quite a number are expected to go forward in the ordinance of baptism."

By the same letter we learn that the pastor, Mr. Smith, while the Lord has been pleased to own and bless his labors in a remarkable manner, has been called to you to attend to his health. In consequence of his illness, his health has been so much impaired as to render a tour to the South necessary. A wise Providence has seen fit to take away from him a pious and affectionate son, but it will be a source of consolation to his friends to know that he died triumphant in the faith. "Thou art the Lord, he chasteneth."

BOSTON.—The revival in this city, according to the information we are able to obtain, is still increasing. The Baptist, Congregationalist and Methodist churches work is very general. Probably a more powerful work of grace was never witnessed in that place. It cannot, of course, be expected that the number of conversions will be as great as at present. Many stories are in circulation respecting the extent of this revival, and reports are frequently received here stating the number of conversions up to such and such a number on such a day, &c., but we think the way is to pay but little regard to these reports. The Rev. Mr. Knapp states the number received into the several churches on the first Sabbath in February, as follows:

"Forty-two persons were received into the following churches, the First Church, and nineteen into that of the Baldwin Place. Br. Cushman gave the hand of fellowship to fourteen, Br. Hague to sixteen, Br. Turnbull to twenty, and Br. Colver to twenty-two. Total 139."

The following paragraph is from the Christian Watchman of Feb. 18.

The Revival.

Of the work in this city we can yet speak hereafter, only in general terms. It is not a day at any time to compute numbers of converted souls, and during the time that the work is in progress this should rarely be attempted. We think, however, that we can say with truth that the progress of religious feeling is more and more deep, solemn, and still in its progress. The work is quite general among the churches of all denominations. Mr. Knapp, preaching in the Park Street church, is full of the Holy Spirit, and his labors are blessed in many of the Orthodox Congregational churches, particularly the church in Salem street and the pastoral care of Rev. Mr. Towne.

Mr. Knapp continues preaching, almost every evening, during the present work of the Melodeon, formerly the Lion Theatre, now occupied by the Boylston church, of the Rev. Mr. Turnbull is pastor, as a place of worship. He has preached on several evenings at the Marlboro' Chapel, on Universalism, that large building was insufficient to accommodate but a small portion of the vast crowd of people who came to hear. Scores of conviction and conversion are reported daily. All the friends of religion have enough to do, and we bless God that to so great an extent it can be said, "the people have turned to work."

"SECOND ADVENT CONFERENCE."—The Sign of the Times gives notice that a Second Advent Conference is to be held in this city, to commence on the 22nd of March, and close on the 31st. Mr. Miller, the author of the system known by the name of the "Miller theory," is to be present during the session. For the information of those who may not be acquainted with the facts, we would state that the believers in the Second Advent of Christ in the year 1843, are in the habit of holding these conferences in different places, at short intervals from each other, several of the most prominent speakers generally being present. Praying and other religious exercises, are observed, and the Conference usually closes with the administration of the Lord's Supper. The great burden of the lectures on these occasions, we should judge from the published reports which we have seen, is, to prove the configuration of the world, and the final judgment, in 1843.

Two numbers more will complete the present volume of the Secretary. We would remind our agents, and all others who feel an interest in the paper, of the necessity of sending in the names of those who contemplate becoming subscribers for the next volume, in season, that we may know how large an edition it will be necessary to print. It is hoped that this will be attended to, and that a large number will be made to increase the subscription list. We believe that 500 additional names might easily be obtained among the several churches, were a little pains taken to secure them.

BOSTON SABBATH SCHOOL TEACHERS' CONVENTION.—The annual meeting of Sabbath School Teachers, held in the Boston Baptist Association, was held in the Boston Square Church week before last. According to the statistics published in the last Watchman, there were 750 teachers, and 5544 scholars connected with the Association. The letters report 26 teachers and 250 scholars were converted during the last year, a large proportion of whom have already united themselves with the people of God in the ordinance of baptism."

The Rev. Mr. COVELL, late of Bedford, N. Y., has accepted the call of the Second Baptist Church in New Bedford, to become their pastor.

A Mrs. Tuttle, wife of Mr. Leonard Tuttle, of New Haven, has been committed to jail in that city, for contempt of court. Mrs. Tuttle is a perfectionist, and desires the right of human jurisdiction. Being called upon to appear in a case before the court, she refused, stating that she could not recognize the principles on which courts were based, and that they were not in accordance with the principles of Christ. The court waited till afternoon, but she would not make up her mind, and she still persisted in her refusal, and was committed.

The paper on which the Secretary is printed, has for three weeks past, been of an inferior quality. It is owing to some material alteration which our paper-makers have been making in their mill. Hereafter, our paper will be uniform, and of a better quality than heretofore.

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AM. BAP. HOME MISSION ROOMS,
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The Choctaw Association, with which he is connected, is making rapid advances in those views which are essential to the spread of Immanuel's kingdom. Three years ago it was organized with 9 churches. It now numbers 22—a very great increase, considering its location amidst an anti-mission population. They now employ a missionary constantly.

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GRECE. CORFU. This is the capital of the United Ionian Islands, situated in the Ionian Sea, under the protection of Great Britain. The total number of inhabitants is estimated at 227,000; of these a very few are English, 8000 are Italians, and 7000 are Jews. All besides are Greeks, and the modern Greek is the prevailing language. A free toleration in religion is enjoyed by all sects under the English government; and this is the principal seat of the Baptist Mission for Greece.

Mr. Love, Mr. Buel and his wife, and Mrs. Dickson, an English lady, are sustained here by the American Baptist Board, and are permitted to witness good progress in the labors to which they are severally called. Mr. Buel holds a weekly English service on the Sabbath, which is attended by the missionary family, the English part of the school, and other friends of the mission—the number is usually from 40 to 50, and gradually increasing. Tokens of religious interest are not wanting. A few give evidence of a thorough work of grace on their hearts.

POTAMO.—This village is three miles from Corfu, and is the residence of Demetrius, one of the late converts of the mission. He is very steadfast and bold, though assailed with great earnestness by the priests, with threats of excommunication, &c. Not a few of his neighbors have been led by his efforts to examine the truth of God, and listen to its preaching. The missionaries passed six weeks in the village last summer, and held religious services every evening, and had good assemblies, and heard no unbecomingly disrespectful word uttered against them notwithstanding the bitterness of the priests, and their earnest endeavors to excite the rage of the people.

ANOTHER HOPEFUL CONVERT.—Constantino, a native of Epirus, and formerly for two years a student in Dr. King's gymnasium—a young man of excellent mind and considerable cultivation, but till recently an infidel, has evidently yielded his heart to God, after a long season of deep and anx-

ious concern. He now enquires, "Lord! what wilt thou have me to do?" It is the purpose of the mission to take him into its employ, as a teacher, and a candidate for the ministry. He is about 28 years of age.

PATRAS.—Apostolos labors here as an assistant missionary, and spends his whole time in distributing Scriptures and tracts, and conversing with the people. He holds public worship every Sabbath, and on other occasions when persons are present. Six or seven individuals are reported by him as in a state of interesting inquiry, and two of them, as truly converted.

Mrs. Dickson's SCHOOL.—Mrs. D. is at present sick, and her school of 40 girls is under the care of Mrs. Buel. Several of these children are Jewesses. Many of them are in an enquiring state of mind. The school enjoys a large share of popularity. It needs more help. An efficient teacher from this country is needed. Two additional missionaries are also imperatively demanded by the increasing labors of the mission.

BANKOK.—Mr. and Mrs. Jones have arrived at B. in comfortable health, and the mission again wears the appearance of prosperity. Its past trials, through the sickness and temporary removals of its members, have contributed to improve the state of religious feeling, inspiring renewed praise to God, and devotion to his service. At a recent celebration of the Lord's supper, twelve Chinese brethren and one Siamese were present, the latter for the first time.

MAULMAIN.—Dr. Judson has been obliged, for the health of his family to visit Serampore, and the Mauritius. He has buried his youngest child, and doubts are entertained of the recovery of the eldest;—but at the last advice he was on his return to Maulmain in the hope of resuming his labors with renewed energy. The congregation at the English chapel is increasing. Six men have lately been baptized by Mr. Stevens—four of them soldiers, and two natives.

CHEROKEES.—Rev. Evan Jones informs, that the Lord condescends to bless the labors of the mission—that the brethren are growing in grace—that the work of God is extending—that 110 Cherokees have been added to the church by baptism, since the 25th of June last—that the native assistants are faithful and zealous in their work—and that the native brethren are exerting themselves in building a place of worship.

The receipts of the Board, acknowledged in the Feb. No. of the Magazine are \$4,123.16.

AMUSING AND RIDICULOUS.—Dr. Pusey has recently published a sermon preached by him, and dedicated it to Bishop Doan. The style of dedication is consummately ridiculous, and will raise a smile on every American reader. We have some difficulty in comprehending it, but suppose it is a token of gratitude for sympathy in the Popish tendency of "Puseyism," which has received the favor of the New Jersey Bishop.—*Baptist Record.*

"To the Right Reverend Father in God, George, Lord Bishop of New Jersey, this Sermon preached in behalf of a society dear to both in memory and the Communion of Saints departed, is respectfully inscribed, in grateful acknowledgment of the Christian charity which believed all good when the world censured; and when those near seemed estranged, and even as from the Sons and Brethren, (may it be shortened!), of rebuke, distress, division, and anxiety."

The Lord is reviving his work in a powerful manner at New Ipswich, N. H. A citizen of that town, writing to a gentleman in this city, under date of Jan. 10th, says:

"I should state that there were from 80 to 100 who have expressed a hope in the pardoning mercy of God, and probably from 100 to 150 anxiously inquiring the way to Zion. Most of those who attend our meeting (the Baptist) who had no hope, have been converted or are anxious." We are sorry to learn further that brother Wilmarth, the pastor, is in very poor health, able to labor but little, and very much in want of assistance. The work embraces people of all denominations; indeed the whole population seem to be turning their attention to the subject of religion.—*Reflector.*

The following is an extract of a letter we have just received from brother Bronson, of Fall River, Massachusetts:

"The Lord in mercy has of late granted us some refreshing from His presence. The church is in some degree quickened. Seventeen have been received as candidates for baptism, and about the same number more in the congregation, have expressed hope. Awakening and converting influences are enjoyed by two or three other congregations in this village. May the Lord pour out his Spirit more abundantly, and revive his work more extensively and gloriously."—*Id.*

GERMAN BAPTISTS, OR DUNKERS.—We have received a letter from bro. ISAAC PRICE, a member of this denomination of Christians.—He says they number 15,000 or 20,000, and are generally Germans. They are situated mostly in Pennsylvania and the west. We have but little knowledge of this people, but believe they are considered to be pious, devoted Christians.—*Morning Star.*

THE WRECK.—A noble vessel lay stranded on the beach, the sea sweeping her decks, and her helpless crew and passengers cling to the rigging, and directing their imploring eyes to the shore for help. The storm raged, and ever anon, a strong wave beating on the shattered wreck, loosened the grasp of some unfortunate mortal, whose strength at length had failed, and sunk him beneath the waters to rise no more. A crowd appeared on the shore, and while many gazed with idle curiosity on the harrowing scene, a few seemed busy in preparations to afford relief to the suffering. They had however, a single small boat and not sufficient courage and humanity, to man it. Sad was the scene! how hopeless the prospect of the shipwrecked! Can our sympathies be touched by such a picture? Then let us contemplate a still sadder representation! Millions are clinging to a frail support, and are momentarily sinking into the abyss of woe. They implore help from those who have been saved from the ruin. But alas! how few of those who profess to have been rescued by divine grace, are actively engaged in efforts to save the perishing. The missionary enterprise is as yet but like a small

life-boat, poorly manned, able only to pick up one here and there, of the drowning thousands, as they struggle in the agitated ocean. When will the listlessness of Christians be overcome. When will they be induced to make adequate exertions to save the millions who are perishing without hope?—*Presbyterian.*

Christian Secretary.

HARTFORD, FEBRUARY 25, 1842.

"There is an evil under the sun" which has for a long time been overlooked by our churches generally. We allude to the custom of destitute churches inviting the pastor of another church to leave his field of labor, for the purpose of settling with them. This practice has almost come to be a law. Whenever a church is destitute of a pastor, the first step generally taken is, to ascertain where the best preacher is to be found, and when this is done, if he is settled over some other church, the amount of his salary is next ascertained, and then an invitation is extended, with the offer of a larger one, and the accompanying inducements of a wider field of labor, more extended usefulness, &c. &c. All this is generally done without any regard to the interests of the other church. We have known instances where a church has thus unceremoniously been deprived of a pastor, to remain destitute for months, and even years, and this too, where the members were all united on the man of their choice. The evils which must necessarily follow from the removal of a pastor under these circumstances, are well known to all. In making these remarks, we would not be understood as denying the right of a minister to change his pastoral labors; he of course, must be his own judge in this matter. But we do deny the right of any church to interfere with the affairs of another, especially in so important a matter as the calling away a pastor, without first consulting the interests and feelings of the church over which he is settled.

The following communication is copied from the last number of the Christian Watchman, and the advice it contains is, perhaps, as well adapted to other places, as it is to Boston.

Removals of Pastors.

To the Editor of the Chr. Watchman:

DEAR SIR,—There have appeared several communications, from time to time, in your valuable paper, on the subject of the too frequent removals of the ministers or pastors of the Baptist denomination, containing sentiments and considerations deserving the serious attention of our churches and ministers. But there is one subject, connected with this, of very great importance, (at least it appears so to the writer,) upon which I do not recollect to have seen any thing published. I refer to the practice of a church, destitute of a pastor, taking the liberty to invite one of another church, to forsake the one over which he is settled and come to them: particularly if they know of one in a quiet country town, who is known to possess piety and respectable talents. Some churches hesitate not to send a messenger or messengers, to hear him preach; and if, in his or their judgment, it would be desirable to obtain him, they are authorized to make the attempt: perhaps, having, at the same time, a letter from the church which they represent, to be delivered or not, at the discretion of the bearer. Sometimes, the church, having a sufficient knowledge of the minister they wish to obtain, at once give him a call. The applicants in such cases will salary which the minister receives from the people of his charge, and will be pretty sure to offer him a larger one; they will also probably suggest to him, that his sphere of usefulness will be much enlarged, should he consent to remove.

This is not a fancy sketch; you my brother, must know that such things are of frequent occurrence among us. The writer has for many years been opposed to this practice, and has often raised his feeble voice against it; but his attention has of late been more particularly directed to its consideration; and he feels that it is time for the churches to think, and to think deeply on the subject. I would respectfully ask, who has authorized or instructed any church to determine that a minister of Christ, possessing the confidence and affections of his people, non-professors as well as professors, who all cordially unite in making generous provision for his support, one whose labors have been, and are blessed, both for the conversion of sinners, and the increase of spirituality in the church, would be more useful by removing to another church, where he might perhaps have a larger congregation, but with whose members he is comparatively unacquainted, and whose confidence and affection he cannot expect fully to possess, until he shall have been with them a sufficient length of time to have his character tried?

I am fully persuaded, that it will too often be found, in cases such as I have described, that, even should the pastor not accept the call, he and the church will not be so happy as they were before the call was made; be that as it may, I would ask, is it morally right? Does it not savor too much of a worldly, calculating policy? Is it not in a certain sense, a breach of the command, "thou shalt not covet?" Moreover, does not such a course have a tendency to destroy brotherly love among the professed followers of Christ? Can the members of that village church feel as kindly towards the church which has endeavored to deprive them of their beloved pastor as they would otherwise have felt? I think not. I believe that in too many instances the conduct of churches in calling ministers from other churches has its origin in selfishness; and if so, it is contrary to the spirit and letter of the gospel of Christ, which teaches us "to love our neighbors as ourselves," to "do unto others as we would that others should do unto us;" to "follow after the things which make for peace; and things wherewith one may edify another." Although I am a firm advocate for the independence of the churches, yet I am firmly believe, that one church has not a scriptural right to do any thing which is calculated to wound the feelings of a sister church, any more than an individual member has to offend a member of the same church.

I wish also distinctly to say, that I am no advocate for the settlement of ministers for life, but I wish, when the pastoral connection is formed, that a dissolution of the connection should be left entirely with the church and its pastor; and that it ought to be considered too sacred to be sundered so easily as is too often the case.

When Paul called the elders of the church together, as recorded in the Acts of the Apostles, twentieth chapter, he said to them, "take heed,

therefore, to yourselves, and to all the flock over the which the Holy Ghost hath made you overseers," &c. Now if our pastors occupy the same stations in the churches as the elders whom Paul addressed, and I believe they do, it follows that they are placed over the churches by the Holy Ghost, then I would say, "what God hath joined together, let no man put asunder." Does not such a course of conduct also indicate a want of faith on the part of those pursuing it. If, in the providence of God, a church is deprived of its pastor, ought not its members to have sufficient confidence in the "Good Shepherd," to believe that he will in some way provide for their wants, instead of taking upon themselves to say that their division of his flock needs the services of a certain "under shepherd," more than that division over which he is already placed; and which is prospering under his care? May every church member endeavor to ascertain what course of conduct is in accordance with "the will of the Lord" and that course pursue. A BAPTIST LAYMAN.

The following article is copied from the Boston Recorder, a paper which has never raised the Anti Slavery flag. We also noticed in the last Watchman an excellent editorial article upon the same subject. We think such articles are calculated to do more good in the great cause of emancipation, than all the hard names and railing accusations which have ever been brought against the slaveholders.

Southern Slavery.

What are the opinions of slaveholders on the subject? How is the system regarded in Kentucky and in the other border States? These are questions of great importance, and the events of the last few days have thrown some light upon them.

One of the most interesting of these events is the petition of Lysander Barrett, and 92 other citizens of Lewis county, Va., praying for the abolition of slavery in the District of Columbia. It was sent to their representative, the Hon. John M. Botts. The petition states, "that slavery and the slave-trade, as it exists in the District of Columbia, is a sin against God, a foul stain upon our national character, and contrary to the spirit of our republican institutions." It asks that a portion of the public lands may be set apart sufficient for a colony of such persons of color to settle upon as shall be freed by the government or otherwise. Mr. Botts, though "holding the right of petition as a very sacred and constitutional right," respectfully declines to present the petition of his Lewis constituents. It may here be said, that the county of Lewis is in the northern part of the State, and is said to have a considerable population of emigrants from Pennsylvania.

In the course of the debate on the resolutions to censure Mr. Adams, Judge Underwood of Kentucky, made the following memorable, and to himself highly honorable, admissions. Mr. U. resides at Bowling Green, Ky., "was born among slaveholders, educated by a slaveholder, had lived all his life among them, and had been honored by them." In reference to "all those rules, denominated gag-rules," said Mr. U., "away with them. They, (the South,) were the weaker portion, were in the minority. The North could do what they pleased with them; they could adopt their own measures. All he asked was that they would let the South know what those measures were." "One thing he knew well; that the State, which interest in this subject than any other, except Maryland and a small portion of Virginia. And why? Because he knew, that to dissolve the Union, and separate the different States composing this confederacy, making the Ohio river the line, and Mason and Dixon's line the boundary line, he knew as soon as that was done, slavery was done in Kentucky, Maryland and a large portion of Virginia, and it would extend to all the States south of this line. The dissolution of the Union was the dissolution of slavery. It had been the common practice for Southern men to get upon this floor and say, 'touch this subject, and we will dissolve this Union as a remedy.' Their remedy was the destruction of a thing which they wished to save, and any sensible man could see it. If the Union were dissolved into two parts, the slave would cross the line, and then turn round and curse his master from the other shore."

In the same debate, the Hon. Thos. D. Arnold, a member from Greenville, Tenn. said, "the free States had now a majority of 44 in that house, under the new census they would have 53. The cause of the slaveholding States was getting weaker and weaker, and what were they to do? He would ask his Southern friends what the South had to rely on if the Union were dissolved? Suppose the dissolution could be peaceably effected, (if that did not involve a contradiction in terms) what had the South to depend upon? All the crowned heads were against her. A million of slaves were ready to rise, and strike for freedom at the first tap of the drum. They were cut loose from their friends at the North, (friends that ought to be, and without them the South had no friends) whither were they to look for protection? How were they to sustain an assault from England or France, with that cancer at their vitals? The more the South reflected, the more clearly she must see that she had a deep and vital interest in maintaining the Union."

In connection with this subject, we may mention that the late meeting of the slaveholders in Annapolis, Md., is a matter of no little interest. It was called for the avowed object of taking measures to protect the rights of the slave-owners in Maryland, and it is said to have been the first meeting of the kind which has been held. It should seem that there is no expectation, that the resolutions passed by the convention, and recommended to the legislature to be adopted by them, will be carried into effect. On the contrary, it would not be strange if they should become the occasion of a more speedy downfall of slavery in that State. They have already led to earnest discussions, and most spirited opposition. The population of Maryland in 1830 was 440,913, of whom 291,093 were whites, 102,875 slaves, 52,942 free colored persons. By the census of 1840, the whole population was 469,232, of whom 317,717 were whites, 89,495 slaves, and 62,020 free colored persons. Increase of whites in ten years 26,624; of free colored persons 9,078; decrease of slaves thirteen thousand three hundred and eighty-three. The counties which have increased most in free population are those which border on the Free States, while in some of the strong slavery counties, the entire population has re-

mained stationary, or considerably diminished. Of course, in the next appointment of representatives to Congress, the free counties will gain influence on the floor of Congress. Such will also be the fact, in Virginia. The tide will run in the same direction. The slave counties in the Northern Virginia, will be obliged to succumb to the tide. We do not despair of seeing Western Virginia and Eastern Tennessee wholly freed from the curse.

Revivals.

EAST KILLINGLY.—The revival which commenced in Baptist church in this place last spring, we are happy to learn, is still progressing. A letter received at this date Feb. 16th, says, "you will be gratified to learn there still continues an interesting state of things with Four were baptized last Sabbath, and quite a number are expecting to go forward in the ordinance of baptism."

By the same letter we learn that the pastor, Mr. Smith, while the Lord has been pleased to own and bless his labors in a remarkable manner, has been called to pass through deep afflictions. In consequence of his increasing age, his health has been so much impaired as to render a tour to the South necessary. A wise Providence has seen fit to take away from him a pious and affectionate son, but it will be a source of consolation to her friends to know that she died triumphant in the faith. "When the Lord loveth, he chasteneth."

BOSTON.—The revival in this city, according to the information we are able to obtain, is still increasing. The Baptist, Congregationalist and Methodist churches work is very general. Probably a more powerful work of grace was never witnessed in that place. It cannot, of course, be expected that the number of conversions should be as great as at present. Many stories are in circulation respecting the extent of this revival, and reports are frequently made here stating the number of conversions up to a certain number on such a day, &c., but we think the way is to pay but little regard to these reports. The Rev. Mr. Knapp states the number received into the several churches on the first Sabbath in February, as follows:

"Forty-two persons were received into the following churches: First Church, and nineteen into that of the Second Church, Br. Cushman gave the hand of fellowship to fourteen, Br. Hague to sixteen, Br. Turnbull to seven, and Br. Colver to twenty-two. Total 130."

The following paragraph is from the Christian Watchman of Feb. 18.

The Revival.

Of the work in this city we can yet speak heretofore, only in general terms. It is not as yet at any time to compute numbers of converted souls, and during the time that the work is in progress this should rarely be attempted. We think, however, that we can say with truth, that the progress of religious feeling is more and more deep, solemn, and still in its career. The work is quite general among the churches of all denominations. Mr. Knapp, preaching in the Park Street church to full houses, on various evenings, and much interest is manifested in many of the Orthodox Congregational churches, particularly the church in Salem street under the pastoral care of Rev. Mr. Towne.

Mr. Knapp continues preaching, during the week, and evenings, during the present week, at Melodeon, formerly the Lion Theatre, now occupied by the Boylston church, of Rev. Mr. Turnbull is pastor, as a place of worship. He has preached on several evenings at the Marlboro' Chapel, on University street, that large building was insufficient to accommodate but a small portion of the immense crowd of people who came to hear. Scores of conviction and conversion are reported daily. All the friends of religion have been enough to do, and we bless God that to a great extent it can be said, "the people have turned to work."

"SECOND ADVENT CONFERENCE."—The Sign of Times gives notice that a Second Advent Conference is to be held in this city, to commence on the 22nd of March, and close on the 31st. Mr. Miller, the author of the system known by the name of the "Miller theory," is to be present during the session. For the information of those who may not be acquainted with the facts, we would state that the believers in the Second Advent of Christ are in the habit of holding these Conferences in different places, at short intervals from each other, several of the most prominent speakers generally being present. Praying and other religious exercises, are observed, and Conference usually closes with the administration of the Lord's Supper. The great burden of the lectures on these occasions, we should judge from the published reports which we have seen, is, to prove the probability of the world, and the final judgment, in 1843.

Two numbers more will complete the present volume of the Secretary. We would remind our agents, and all who feel an interest in the paper, of the necessity of sending in the names of those who contemplate becoming subscribers for the next volume, in season, that we may know how large an edition it will be necessary to print. It is hoped that this will be attended to, and that a subscription will be made to increase the subscription list. We believe that 500 additional names might easily be obtained among the several churches, were a little pains taken to secure it.

BOSTON SABBATH SCHOOL TEACHERS' CONVENTION.—The annual meeting of Sabbath School Teachers, belonging to the Boston Baptist Association, was held in the Boston Square Church week before last. According to the statistics published in the last Watchman, there were 750 teachers, and 5544 scholars connected with the Association. The letters report 26 teachers, and 250 scholars as having converted during the last year, a large proportion of the converts being converts from the heathen.

The Rev. Mr. COVELL, late of Bedford, N. Y., has accepted the call of the Second Baptist Church in New Bedford, to become their pastor.

A Mrs. Tuttle, wife of Mr. Leonard Tuttle, of New Haven, has been committed to jail in that city, for contempt of court. Mrs. Tuttle is a perfectionist, and desires the right of human jurisdiction. Being called upon to appear in a case before the court, she refused, stating that she could not recognize the principles on which courts are based, and that they were not in accordance with the principles of Christ. The court waited till afternoon, and then made up her mind, and she still persisted in her refusal, and was committed.

The paper on which the Secretary is printed, has, for three weeks past, been of an inferior quality. We are owing to some material alteration which our paper has been making in their mill. Hereafter, our paper will be uniform, and of a better quality than heretofore.

Poetry.

Dr. BURN.—The following lines, having reference to the lamented death of Mrs. Eliza Miner, of Wethersfield, Ill., were penned, amid the pressure of my professional duties, at the special request of the surviving relatives of the deceased; and at their request I also submit them to you for publication in the Christian Secretary. It is to be hoped that no unfeeling critic will for a moment suppose that they could possibly have been intended for his too curious eye; the great haste in which they were written utterly precludes the propriety of any such supposition. For any further particulars, your readers are referred to an Obituary notice contained in the Christian Secretary of Nov. 12, 1841.

A. S. LOVELL.

LINES

ON THE DEATH OF MRS. E. MINER.

BY ANDREW SPRAGUE LOVELL.

A good man and an angel: these between,
How thin the barrier.
Life's triumph of our mouldering clay:
Death, of the spirit infinite.

No, they will ne'er return.
The loved and lost, though loved, are lost forever.
The morn may rise, the shades of evening fall;
Years may roll on, and seasons may advance;
Time, in his onward unrelenting course,
From which he ne'er was stayed by aught, since old
Eternity dismissed him with its wing,
May still, with tireless and unfeeling hand,
In regular exactitude, evolve
The countless changes mighty and minute,
Which, since its primal origin, have marked
The revolutions of the restless world;
And yet we see them not. The soul bereft,
And so bereft, as, could a spirit part,
To rend asunder its existence quite,
May wish, and yearn as with an angel's throes,
But all in vain: they will return no more.
The conquest by his prided prowess won,
Death ne'er surrenders back; but, with a will
Inexorable as the will of Fate,
Holds, with the miser's dying grasp, his spoils.
The grave's dread monarch bears no embassy,
Nor holds an audience for an interchange
Or for the ransom of his prisoners.
Are they then prisoners? And can the grave,
Death's dark dominion where alone he reigns,
In captive bondage hold the spirit's self?
It cannot be. Death's fearful, paining power,
Though universal and appalling too,
Has yet its ultra limits fixed, which he,
Nor his ten thousand agents can transcend.
'Twas he, the mere expression of whose will
Awoke the thunders of Almighty Power,
Who, when the monarch was deposed, said,
'Thus far'; and to exceed were to overpower
Omnipotence. 'Tis but the earthly part,
Which Death's unerring shaft can vulnerate
Or harm; nor is the boasted triumph his:
Ev'n Death himself has found a conqueror.
'Twas he, the Babe of Bethlehem; 'twas he,
The Man of Calvary; 'twas he, the God
Of the Ascension Mount, who met the foe,
And wrested from his dart its triple sting,
Plucked the dread Terrors from his darkening brow,
And half deprived the Tyrant of his power.
He may indeed overthrow the citadel,
He may indeed overthrow the citadel
Of clay, but the freed spirit leaps unharmed
Into its pristine element, and soars,
Deathless, immortal, on a tireless wing,
To find its native and eternal home;
And as it mounts above the burning spheres
That glow in beauty on creation's verge,
The echoes of its conquering psalm peal
Along the arches of the universe.
In triumph o'er its foe—'O grave, where is
Thy victory, O Death, where is thy sting.'

'Twas in a garden filled with fragrant flowers
Of various hues and various qualities;
Gazing with admiration and delight,
I stood, and pondered on those lovely works
Of God. I there described a matchless bud;
'Twas very rare, and very beautiful.
Nature had nursed it with her tenderest care,
And Nature is a tender nurse,—but all
Her care was futile for a while, and vain;
The nursing would not blossom. Still it grew,
Increasing both in stature and in grace,
And seemed a most aspiring little bud,
But yet it blossomed not. Light cheered its home;
Suns poured their warmest influence o'er its head;
The gentlest showers, and gentler dews distilled
In soothing softness o'er its fragile form.
And balmy zephyrs fanned it with their wing,
And yet it stood, a sweet and lovely bud,
At length, when many a sun had rolled around,
As if 'twere conscious of ingratitude
For all the care that Nature's love had shown,
It burst the spell that had enfolded it round,
And spread its petals to the captured eye.
'Twas then a beautiful flower. Loveliness,
Transcendent loveliness enrobed its form,
And all who saw, admired, and loved it too.
Just then, and while its fragrance filled the air,
And all were ravished with a blessed delight,
A rough and surly blast swept rudely by,
Severed the lovely being from its stem,
And strewn its beauties in a shapeless wreck.
As in a mirror face reflects to face,
So here, Eliza, is the portraiture
Of thy lamented fate. Thou, in thy youth,
Wert lovely and beloved. 'T was thine to win,
And having won, to bless with happiness
The hearts of all, who knew, and knew thee well;
And yet the heavenly grace, which piety
Alone confers, was wanting in thy train.
Ev'n as the beautiful flower, perverse, though nursed,
And cherished with the kindest care, so thou
Refused to bloom as all like thee should bloom.
The light of Life eternal beamed upon
Thy path; the Sun of Righteousness diffused
His cheering beams upon thy happy home;
The gently falling dews of heavenly love,
Like those of Hermon, wept upon thy head,
And prosperous gales were blessing thee with peace;
And yet the consummation was not seen.
At length, as with the flower, so with thee,
The kindly influences sent, though long
And too successfully withstood, subdued
The heart's most strange perversity, and thou
Wert seen in all the beauty of a soul
Robed for a fairer world. And so it proved.
Just as prepared to live and doubly blessed,
Th' "inanimate archer" well directed shaft
Dismissed the spirit to its rest with God.
Thus earth's radiant mortal lost, and heaven
Received an angel. Thine alone the gain,
The loss irreparably ours.

'T was vain
Perhaps, and futile, some would say absurd,
To grieve in sadness o'er our perished hopes;
But there's a fountain in the human heart,
'T is called the Fount of Sorrow; always full,
If it be added, it will overflow.
Nor can its darkling waters be repressed.
And when the latent springs, that lie concealed
Far in the deep recesses of the soul,
Are swollen by adversity's cold stream,
The fountain pours its bitter waters forth,
And bathes the stricken weeper with its flood.
And yet 'tis well to weep. There is in grief
A holy, softening influence, that breathes
Upon the chastened spirit in its woe,
And wins it upward to a tearless home.

'T is only when reflected from the streams
That wind their course along the vale of tears,
That truly pictured forth, the gazer sees
The true vanity of earthly scenes,
And only there he truly sees himself.
There hast thou gazed and with a troubled soul,
Lone partner of the angel that we mourn.
Thy earlier fate was blest indeed, most blest,

Such excellence, as it was thine to claim
In the lost seraph whom we now deplore,
Falls rarely to the lot of human life.
Those lovely virtues that adorned the mind,
And threw a winning, blissful charm around
Thy smiling home, have passed from earth away,
And shine more heavenly in their heavenly clime.
That gentle voice, that soothed away thy cares,
Or, warbling sweet entrancing cadences,
Allayed the troubled waters of the soul,
No more shall fall upon the mortal ear,
But wakes seraphic echoes in the realms
Where spirits breathe an atmosphere of song.
We chide thee not for weeping; strangers wept,
And they could not appreciate the pang
That rent thy tortured bosom; none could know,
Save those like thee bereaved; and were the heart
Not wholly steel, the fountains of its grief
Should surely break. She was thy purer self.
The world may hold a thousand treasured things,
From which to part would cause us keenest pain;
But when the soul is severed from itself,
There are no words can paint the mighty pang.
Thine was a double stroke: Amelia too,
The little cherub of a few short hours,
Pledge of a youthful angel's love, has gone
To mingle with her kindred cherubim,
And sweep the lyre in everlasting strains.
Nipped in its tender florid below,
The infant flower now blossoms in the skies.
Exchanging earth for an abode in heaven,
'T is sweet to think what evils she has missed.
'T is hard indeed, 'tis very hard, to yield
Submissive to the exhuming hand of Him,
Who chastens from the fullness of His love,
When Death's keen arrow must inflict the stroke;
And yet 'twere wrong to wish the fate reversed.
The treasures were but lent thee; they have been
Reclaimed; and grateful for the jewel left,
It may enhance thy pleasure to discharge
The duties of a father to thy boy.
And if, with infant-like simplicity,
He should demand the lost ones of thy love,
Say that they wait him in the "spirit land."

Autumn advancing with a senior's tread
Had thrown a robe of chillness round his form,
And journeyed forth, about to yield the scene
Up to young Winter's reign. As in the fields
I wandered strayed, and with a cheerless heart,
Surveyed the aspect desolate around,
I spied, amid a growth of harder kind,
A lone, deserted, climbing little flower
Braving the keen north-wester with a heart
Of oak, deriving courage from a near
And friendly shrub, that seemed to feel a pride
In acting guardian to its fragile ward.
And as the tempest keener blew surcharged
With wintry sleet and snow, the little thing
Would turn away its pined cheek, and bow
Beneath the fierceness of the biting blast,
And reach its tiny tendrils out, and cling
More closely to its hardy friend. Again
I saw it when the storm had passed away;
'T was fresh as fairest morning of the year,
And like an infant victor looked, and smiled.
It taught a moral lesson; and I deemed
The lone, deserted little flower, perchance,
Might have an antetype in human life.
Perhaps, in thee that antetype is found,
Sweet Scion of a sainted mother gone.
The gathering storms of this ineluctable life
May rudely battle with thy tender years,
And in their tumultuous hey yielding soul;
But there's a Guardian Power above whose strength
Will stay thee up, and victory shall be thine,
Wilt thou but stretch thy trembling hands to Him.

I love thee, gentle boy, nor is the love
I bear thee of a selfish kind. I know thy loss,
Nor can withhold a brother's sympathy.
Thy loss was mine, though at an earlier age,
And none but orphaned read an orphan's heart,
Or, reading, can interpret it aright.
And know the utter loneliness he feels:
I too have lost a mother.

It is wrong
To envy, and a passion, fraught with ill
So numerous and bitter, ne'er should find
Indulgence in a heart that hopes for peace;
And yet this heart has known it. But if e'er
Forgiveness were extended for a fault,
Should not the orphan that forgiveness share,
Who envies the possession of a mother.
O, 'tis a sacred, 'tis a holy name,
And he, who only has pronounced the word,
Has uttered forth a volume.

She, loved child,
Who should have been a presence in thy path;
Who should have taught thy infant lips to pray;
Who should have guided thy of wandering feet;
And trained thy youthful heart to heaven,—herself,
Has thither gone before, and thou art left,
Without a mother's soul-sustaining love,
To brave the onsets of a tempest world.
But should her earnest prayers for thee be heard,
And shouldst thou learn to love thy mother's God,
The pure and priceless treasure thou hast lost,
Again shall greet thee in that "better land."
Where rest the weary from their patient toils.
Suffield, Ct., 1842.

Miscellaneous.

The Lot of Hair.

In a notice of the behavior of Colt, who has been tried in New York, for the murder of Mr. Adams, we find the following remark:
'Colt behaves with self-possession. Once, however, on Saturday, when the Mayor, among the articles he had found in Colt's room, exhibited some hair, labelled "hair of my mother," and read the label, Colt was deeply agitated, and finally burst into tears.'

Mysterious sympathy! sacred influence! that opens up the sluices of the affections, when vice and sin seemed to have dried the fountain of all better feelings.

That man, if not a murderer, (and it would seem difficult to doubt it, if not a blood-stained homicide, is at least, amenable to heaven for a continued vicious course of life. The early counsels of friends, the admonitions of his church, and the conventional usages of society, had lost their power to affect his conduct, or to touch his feeling.—The cold, damp darkness of the criminal cell, the loud execrations of the people, the solemn array of justice, the gravity of the bench, the bustling activity of the bar, and the quiet waiting of the jury, had not stirred a feature of the man, nay, the organized feeling of the widow, in her mourning weeds, and even the presence of her, the sharer of his shame, had failed to touch a chord that reached his deeper feelings. They were all of them present; all had to do with his days of guilt, and his hour of trial—times and events for which he had steeled his heart. But when there was laid open to him, and to the world, that little memorial of a mother, his emotion showed that he was not prepared for trial—for that trial at last.

Memory went back to scenes of innocence and childish love, when flowers hung on every bush, and sweetness was borne on every gale; when the confidence of his heart never trusted to stories of thorns beneath the flowers, or poison lurking under the breeze. He remembered the lessons of virtue which affection moulded to his infantile understanding, and made profitable by adoption. He shrunk away from the inquisitive gaze of the multitude, and in imagination nestled himself anew in that bosom, where, years since, he had sought

an asylum against the scaring creations of childish fancy.

He lifted up his eyes, and the lock of hair of that mother was witness against his life, and perhaps she looked down, and saw shame and guilt, the portion of him for whom she had borne a mother's pains, and exercised a mother's affection. He wept. The agonizing drops were testimonies of feelings yet alive, proofs that all is not lost, and if blood guilt be found on his skirts, or he be acquitted of that, and only shame be stamped upon him for other sins, let him who seeketh the good of his fellow, follow this offender to his closet or to his cell, appeal to that last evidence of lingering virtue, and that relic which brought it to light and he shall turn a wicked one from the error of his ways, and hide a multitude of sins.

—U. S. Gazette.

Children's Corner.

For the Christian Secretary.

DEAR CHILDREN.—You are young, gay and happy now: you have a pleasant home, kind friends and the world looks bright and beautiful before you: but in the midst of all these blessings, do you ever reflect that you must die? Go with me to yonder burial place, and I will point you to the grave of one whose prospects for a long and happy life were as fair as yours; a few weeks since, and she was among us, with an eye as brilliant, a step as buoyant, and a cheek as healthful as your own, but death marked her as his prize, and the tender love of parents, brother and sisters, the kind sympathy of friends, (and Adeline Hull had many,) together with the untiring skill of physicians, all, were unavailing. Methinks some of you enquire, was she prepared? Well, dear children, this is the great question, and if we are prepared, it matters not whether we are called early in the morn of life or at a more mature age: but you will like to hear more of Adeline Hull. She was for a short time pupil of Miss D.'s Seminary, of this city, and promised fair to be one of its brightest scholars; her quiet, docile and affectionate disposition, her attention to the wishes of her teachers soon won for her the love and esteem of all. Being rather ill one day, she was excused from school, little thinking she should never again return, but thus a wise Providence had decreed, and from that time she was laid upon a bed of sickness, from which she was never more to rise. From the nature of her disease, her physicians pronounced her case as hopeless, and when this was communicated to Adeline by her affectionate mother, how think you she felt? how think you you would have felt? no doubt she heard the intelligence with some emotion, for, dear children, you know it must be a great thing to die. Death itself is called the "King of Terrors." Oh yes, it must be a great thing to pass through "the dark valley of the shadow of death." Well, when Adeline's mother told her she could not live, she seemed surprised at first, but calm, and after a few moments replied, "I should like to get well, that I might be a comfort and blessing to my dear parents, but if it is God's will, that I do not recover, I will try to be resigned. She suffered much during her illness, which was short and distressing; but through it all, manifested a calm and patient spirit: it was her delight to listen to the reading of the Holy Scriptures, to hear of that Saviour whom she loved, and whom she humbly trusted so soon to be with. By her request, her mother often read to her that beautiful form from the Episcopal service, "Visitation of the Sick," from which she seemed to derive much joy and comfort. Her teacher visiting her during her illness, and expressing to her the wish that she might recover and be able to attend the school again, "Oh, no," Adeline replied, with much emotion, "I never shall come to your school any more, I never shall be well again." "And how," enquired Miss D. "do you feel in the prospect of death?" "Oh, happy, very happy," said Adeline, "I feel that thro' the merits of a Saviour, my sins are all forgiven." On leaving her, Miss D. inquired, "have you no word to send to your companions at school?" "Yes," said she, "bid them all good-bye for me—tell them that I hope they will so live, that when they are called to die, they may be happy, if not as happy as I am." This conversation took place but a short time before her death, but she continued in the same happy frame of mind, even to the last, rejoicing in the hope of a blessed acceptance with her God and Saviour, and we trust that in dying, she could truly say in the language of the holy Ritual read at her burial, "I know that my Redeemer liveth, and though after my skin, worms destroy this body, yet in my flesh I shall see God, whom I shall see for myself, and mine eyes shall behold, and not another." True, there were sad hearts and tearful eyes, as friends, teachers and scholars gathered round the grave of her so young and loved, yet they mourned not as for one without hope. We trust she was prepared, and children, it is this, and this only, that will reconcile your friends, should you thus early be called to die. You all know what this preparation is, you can read it in your Bibles, you hear it in the Sabbath school, and from your pious friends at home. Therefore, I beseech you, dear children, in the words of the dying Adeline, "May you so live, that when you come to die, (you too) may be happy."

Noah B. Clark's Seminary.

No. 2, Ann Street.

THE next quarter of this School will commence on Monday, the 31st inst. The Female Department will be under the instruction of Miss Mary A. Banks, who has had six years experience in the charge of a Young Ladies' Seminary in Danbury, in this State; and brings with her the most flattering testimonials as an accomplished teacher, from citizens of the first standing in that place. It is intended that Young Ladies shall enjoy advantages in this school, equal to those afforded by the other Female Seminaries in this city; while the tuition is only about half of that charged at some of them,—no small consideration these "hard times."

TUITION from \$3 to \$5 dollars a quarter.

Hartford, Jan. 27, 1842.

4w46

Notice.

THE first number of the "Baptist Memorial," a very important, useful, and interesting periodical, is now received and ready for delivery at the Book Store of the Subscriber, No. 180 Main st.

GURDON ROBINS.

THE BAPTIST MEMORIAL AND MONTHLY CHRONICLE: devoted to the History and Biography—the Statistics and Literature of the Denomination—with a compendious chronicle of passing events of striking or permanent Religious interest.

The Chronicle is issued at New York, on the 15th of each month, in numbers of 32 octavo pages each. Rev. Rufus Babcock, Jr., Poughkeepsie, N. Y., Editor. Rev. Morgan J. Rhee, Philadelphia, Pa., Rev. John M. Peck, Rock Spring, Illinois; Rev. J. S. Baker, Columbus, Ga., Associates; Rev. John R. Bigelow, Publishing Agent. Address, Post Office, Box 811, New York.

TERMS.—One dollar per annum, or six copies for five dollars—always payable in advance. To agents who pay for fifty copies and upwards, 25 per cent. will be allowed.

A fair compensation will always be promptly paid for every article written for the Memorial, and deemed worthy of insertion, whenever the receipts for the work will justify it.

Pastors of churches, and other brethren and friends who may be disposed to encourage this publication, are particularly requested to procure and forward subscribers and the payment to either of the editors or agents.

By decision of the Postmaster General, the "Memorial" is subject only to newspaper postage; that is, one cent on each number within the State, or within one hundred miles of its publication out of the State—and one cent and a half to any other part of the United States—and Postmasters are at liberty to receive subscriptions, and forward them to the publishers under their frank—thus affording an opportunity to all who wish, to order the work, and pay for it without expense.

Bro. BURN.—Permit me to call the attention of your patrons and the public to the notice of the 'Baptist Memorial' advertised this week in your paper. The specimen number of the work is now before me. I am much gratified that brethren so well qualified for the task, have undertaken to conduct the "Memorial." In this publication will be gathered up for the use of the present and future generations, important facts and reminiscences, with reference to the history of the denomination, and the characters of men eminent in their day for usefulness in our Zion. The present number contains a notice of the Rhode Island Baptists, and the formation of the first Baptist church in that State, and the planting of the tree of civil and religious liberty in this land. 2. Notice of the Baptist church in Delaware. 3. Sketch of the first Baptist church in New York, with a handsome cut of their new house of worship. 4. Biographical sketches of Rev. Jeremiah Chaplin, D. D., and Hon. Nicholas Brown. 5. Statistics of the Baptist denomination. 6. Review of Baptist periodicals. 7. Notice of new publications. 8. Benevolent Societies—Associations, &c. &c.

Specimen numbers of the Memorial may be seen at the Bookstore of GURDON ROBINS, No. 180 Main street, Hartford, who will act as agent for the work.

The foregoing notice of the Baptist Memorial was handed up by a friend. We fully concur in the sentiments advanced by the writer.

EXTRACTS from Rev. Mr. Benedict's Circular soliciting documents for his history of the Baptists. Of each Association, Conference, Yearly Meeting, Convention, Society, and Institution for Missions abroad or at home, Education, Theology, Literature, or Benevolence, of any kind, which come under the Baptist head, it is desired that the latest Minutes and Reports may be forwarded by mail without delay, by the Moderator, President, Secretary, or Clerk, and in case of their absence, by any other person. Also, all historical and biographical discourses and accounts, whether printed or in manuscript, of all sorts of Baptists, of all sects and parties, as all are embraced in my plan, and continue to do so for years to come.

A summary view of the statistics of all the religious denominations in the United States, upon much the same plan as above proposed for the Baptists, in a condensed manner, will be given at the close of the work, which, from the subscriber's study of all religions, he is confident of making much more accurate and complete than any hitherto given; and the proper persons are requested to forward to him, as above directed, all the documents needful for the purpose.

All communications to be sent to D. BENEDICT, Post Master, Pawtucket, R. I.

Gilding and Sign Painting. The subscriber has taken a room in *Signor's Building*, 34 story, for the purpose of manufacturing LOOKING-GLASS, PORTRAIT, AND PICTURE FRAMES,

which will be done in a superior style, and workmanlike manner, and trusts by strict attention to business, he may merit and share a portion of public favor.

Particular attention paid to Framing Pictures and Portraits, and re-gilding old Frames.

Also, Sign and Ornamental Painting.

SAMUEL S. BOLLES.

Hartford, Jan. 27, 1842.

New Dressing Room.

THE Subscriber has taken the *Hair Dressing Establishment* under the United States Hotel, (formerly occupied by ROBERTS & SKINNER,) where he will be happy to wait upon his friends, and all who may favor him with a call. The Subscriber, by strict personal application, hopes to merit a liberal share of patronage. Shaving, Hair Cutting and Curling, done in the best manner. Call and see.

NELSON GLEASON.

N. B. Razors honed and put in complete order at short notice.

Jan. 8.

3w44

THE *MOTHER'S JOURNAL* for duty 1842, is at hand and ready for delivery to those who wish to continue the work. GURDON ROBINS, at the late bookstore of Robins & Folger.

January 12, 1842.

4w44

CONVERSATION CARDS.—For sale by

GURDON ROBINS, No. 180 Main st.

Jan. 21.

45

TOMATO PILLS.—Phelps' Genuine Tomato Pills

kept constantly for sale by GURDON ROBINS.

No. 180 Main st.

Jan. 21.

45

BOOKS & STATIONERY.—A general assortment for

sale at No. 180 Main street by

GURDON ROBINS.

Jan. 21.

45

AGENCY FOR PERIODICALS.—The subscriber

continues to act as agent for the following Periodicals.

Biblical Repository for \$5 a year.

Christian Review, 3 "

North American Review, 5 "

Johnson's Journal of Medicine, 5 "

Silliman's Journal of Sciences, 6 "

Am. Quarterly Register, 2 "

Eclectic Review—bi-monthly, 5 "

Ladies' Book, monthly, 3 "

Lettell's Museum, 6 "

Mother's Journal, 1 "

Am. Baptist Magazine, 1 "

Baptist Memorial, 1 "

Persons wishing to obtain any of the above Periodicals, can be accommodated on application at No. 180 Main-st. Hartford, Jan. 1842.

GURDON ROBINS.

At a Court of Probate holden at Bristol, within and for the district of Bristol, on the 15th day of December, A. D. 1841.

Present, TRACY PECK, Esq., Judge. On motion of Henry L. Bradley, Executor of the last will and testament of Sherman Johnson, late of Bristol, within said district, deceased.—This Court doth decree that within months be allowed the creditors of said estate to exhibit their claims against the same to said Executor, to exhibit shall have given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting the same on the public sign-post in said town of Bristol. Certified from Record.

3w44

TRACY PECK, Judge.

New Books.

JUST received, and for sale by GURDON ROBINS. WEALTH AND WORTH, or which makes the man? SOWING AND REAPING. EARLY FRIENDSHIPS. WHO SHALL BE GREATEST? STRIFE AND TRIUMPH. ONESIMUS, or the Apostle's direction to Christian Masters in reference to their Slaves turned by Rev. Evangelical CLAIMS OF JESUS, by Rev. Robert Turnbull. MY PROGRESS IN ERROR, &c., &c., &c. January 7.

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NEW BOOKS.

JUST received and for sale by GURDON ROBINS. History of Indian Affairs, or History of Baptist Indian Missions, embracing remarks on the former and present condition of the aboriginal tribes, their settlement within the Indian Territory, and their future prospects, by Isaac McCoy.

Sermons by the late Rev. Daniel A. Clark, 2 vols. The New Home. A full follow, or glimpses of western life, by Mary Clavers, an actual letter. Coleman's Christian Antiquities. Young's Chronicles of the Pilgrims. Journey in the West, by Mrs. Steele. Christian Experience as displayed in the Life and writings of St. Paul. The Flower Garden, by Charlotte Elizabeth, Divine Contentment, by Rev. Luman Ashe. Elizabeth Thornton, or the flower and fruit of female piety, &c. The first Swedish Missionary to Lapland. Advice to the Young Christian.

BOOK AGENTS WANTED.

THE subscriber is in want of several intelligent and energetic men to circulate a valuable and popular publication, to whom very liberal encouragement will be given.

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J. SEYMOUR BROWN

HARTFORD

Fire Insurance Company.

Office north side of State House Square, between the

ford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than thirty years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested in the best possible manner. It insures Public Buildings, Churches, Banks, Stores, Merchandise, Furniture, and personal property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

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Persons wishing to insure their property, who reside in any town in the United States, where this Company has no Agent, may apply through the post office, directly to the Secretary; and their proposals shall receive immediate attention.

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P. (TECT) N

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THIS Company was incorporated by the Legislature of Connecticut with a capital of One Hundred and Fifty Thousand Dollars, for the purpose of effecting fire and Marine Insurance, and has the power of increasing its capital to half a million of dollars.

The company will issue policies on fire or marine risk on terms as favorable as other offices.

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